mādhurya-kādambinī

A number of different editions went into producing this version.

Abbreviation	Source
ka	Pandit Ananta Das Babaji
kha	Priyacharan Dasji
ga	Shyamlal Hakim

The numbering has been revised in the 2.0 version, after I worked on editing Ananta Das Panditji's translation and commentary. A numbering system must serve some purpose, and the most logical system is to group paragraphs, or at least coherent segments, into single numbered sections. Since Ananta Dasji chose to break the sections up in the way given here in order to comment on them, I have decided to follow his divisions and number accordingly. The old numbers are placed in brackets, in plum, in their appropriate place.

(1)

prathamāmṛta-vṛṣṭiḥ

hṛd-vapre nava-bhakti-śasya-vitateḥ sañjīvanī svāgamā-
rambhe kāma-tapartu-dāha-damanī viśvāpagollāsinī |
dūrān me maru-śākhino'pi sarasī-bhāvāya bhūyāt prabhu-
śrī-caitanya-kṛpā-niraṅkuśa-mahā-mādhurya-kādambinī ||1.1|| (1)

> bhaktiḥ pūrvaiḥ śritā tāṁ tu rasaṁ paśyed yad-ātta-dhīḥ |
> taṁ naumi satataṁ rūpa-nāma-priya-janaṁ hareḥ ||1.2|| (2)

iha khalu paramānanda-mayād api puruṣād brahma pucchaṁ pratiṣṭhā [tai.u. 2.5.1] iti brahmato'pi parātparo raso vai saḥ | rasaṁ hy evāyaṁ labdhvānandī bhavati [tai.u. 2.7.1] iti śrutyā sūcyamāno mallānām aśanir nṛṇāṁ nara-varaḥ strīṇāṁ smaro mūrtimān [bhā.pu. 10.43.17] iti sarva-vedānta-sāreṇa nikhila-pramāṇa-cakravartinā śrīmad-bhāgavatena rasatvena vivriyamāṇaḥ, brahmaṇo hi pratiṣṭhāham [gītā 14.27] iti śrī-gītopaniṣadā ca evāyam iti saṁmanyamānaḥ śrī-vraja-rāja-nandana eva śuddha-sattva-maya-nija-nāma-rūpa-guṇa-līlāḍhyo'nādi-vapur eva kam api hetum anapekṣamāṇa eva svecchayaiva jana-śravaṇa-nayana-mano-buddhy-ādīndriya-vṛttiṣv avatarate | yathaiva yadu-raghv-ādi-vaṁśeṣu svecchayaiva kṛṣṇa-rāmādi-rūpeṇa ||1.3||

tasya bhagavata iva tad-rūpāyā bhakter api sva-prakāśatā-siddhy-artham eva hetutvānapekṣatā | tathā hi—yato bhaktir adhokṣaje ahaituky apratihatā ity ādau hetuṁ vinaivāvirbhavatīti tatrārthaḥ | tathaiva—yadṛcchayā mat-kathādau [bhā.pu. 11.20.8], mad-bhaktiṁ vā yadṛcchayā [bhā.pu.

11.20.13], yadṛcchayaivopacitā ity ādāv api yadṛcchayety asya svācchandyenety arthaḥ | yadṛcchā svairitety abhidhānāt ||1.4||

yadṛcchayā kenāpi bhāgyeneti vyākhyāne bhāgyaṁ nāma kiṁ śubha-karma-janyaṁ tad-ajanyaṁ vā ? ādye bhakteḥ karma-janya-bhāgya-janyatve karma-pāratantrye svaprakāśatāpagamaḥ | dvitīye bhāgasyānirvācyatvenājñeyatvād asiddheḥ kathaṁ hetutvam ? bhagavat-kṛpaiva hetur ity ukte tasyā api hetāv anviṣyamāṇe'navasthā | tat-kṛpāyā nirupādhikāyā hetutve tasyā asārvatrikatvena tasmin bhagavati vaiṣamyaṁ prasajjate | duṣṭa-nigraheṇa sva-bhakta-pālana-rūpaṁ tu vaiṣamyaṁ tatra na dūṣaṇāvahaṁ pratyuta bhūṣaṇāvaham eva, bhakta-vātsalya-guṇasya sarva-cakravartitvena sarvopamardakatvenopaviṣṭād aṣṭamy-āmṛta-vṛṣṭau vyākhyāsyamānatvāt ||1.5||

nirupādhikāyās tad-bhakta-kṛpāyā hetutve vastuto bhaktānām api vaiṣamyānucitatve'pi prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ [bhā.pu. 11.2.46] iti madhyama-bhakta-vaiṣamyasya vidyamānatvād bhagavataś ca sva-bhakta-vaśyatvena tat-kṛpānugāmi-kṛpatve na kiñcid asāmañjasyam | yato bhakta-kṛpāyā hetur bhaktasyaiva tasya hṛdaya-vartinī bhaktir eva | tāṁ vinā kṛpodaya-sambhavābhāvād iti bhakteḥ sva-prakāśatvam eva siddham ||1.6||

ato yaḥ kenāpy atibhāgyena jāta-śraddho'sya sevane [bha.ra.si. 1.2.14] ity atra atibhāgyena śubha-karma-janya-bhāgyam atikrāntena kenāpi bhakta-kāruṇyeneti tattvārtho jñeyaḥ | na ca bhaktānāṁ kṛpāyāḥ prāthamyāsambhavas teṣām apīśvara-preryatvād iti vācyam | īśvareṇaiva sva-bhakta-vaśyatāṁ svīkurvatā sva-kṛpā-śakti-sampradānīkṛta-sva-bhaktena tādṛśasya bhaktotkarṣasya dānāt | antaryāminaś ca īśitavyānāṁ svādṛṣṭopārjita-bahir-indriya-vyāpāreṣu niyamana-mātra-kāritve'pi sva-bhakteṣu sva-prasāda eva dṛśyate | yad uktaṁ śrī-gītāsu—mat-prasādāt parāṁ śāntiṁ [gītā18.62] mat-saṁsthām adhigacchati [gītā 6.15] iti | prasādaś ca sva-kṛpā[1]-śakti-dānātmakaḥ pūrvam ukta eva ||1.7||

kiṁ ca svecchāvatāra-caritaiḥ [bhā.pu. 4.8.57] iti, svecchā-mayasya [bhā.pu. 10.14.2] ity ādi pramāṇa-śatair avagatena svācchandyenāvatarato'pi tasya bhū-bhāra-haraṇādeḥ sthūla-dṛṣṭyā hetutve iva niṣkāma-karmādeḥ kvāpi dvāratve'pi na kṣatiḥ | kiṁ ca—

> yaṁ na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |
> vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api || [bhā.pu. 11.12.9]

ity ādinā dāna-vratādīnāṁ spaṣṭam eva hetu-khaṇḍane'pi—

> dāna-vrāta-tapo-homa-japa-svādhyāya-saṁyamaiḥ |
> śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate || [bhā.pu. 10.47.24]

iti yad dhetutvaṁ śrūyate tat khalu jñānāṅga-bhūtāyāḥ sāttvikyā eva bhakter na tu nirguṇāyāṁ premāṅga-bhūtāyāḥ | kecit tu dānaṁ viṣṇu-vaiṣṇava-sampradānakaṁ vratāny ekādaśy-ādīni tapas-tat-prāpti-hetuko bhogādi-tyāga iti sādhana-bhakty-aṅgāny evāhuḥ | tat-sādhyatve bhakteḥ bhaktyā sañjātayā bhaktyā [bhā.pu. 11.3.31] itivat nirhetukatvam eva siddham iti sarvaṁ samañjasam ||1.8|| (3)

1 svarūpa

śreyaḥ-sṛtiṁ bhaktim udasya te vibho [bhā.pu. 10.14.4], ko vārtha āpto'bhajatāṁ sva-dharmataḥ [bhā.pu. 1.5.17] iti pureha bhūman bahavo'pi yoginaḥ [bhā.pu. 10.14.5] ity ādibhyo jñāna-karma-yogādīnāṁ pratisva-phala-siddhyai bhaktim avaśyam apekṣamāṇānām iva bhakteḥ svīya-phala-prema-siddhyai svapne'pi na tat-tat-sāpekṣatvam | pratyuta—na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha [bhā.pu. 11.20.31] iti dharmān santyajya yaḥ sarvān māṁ bhajet sa tu sattamaḥ [bhā.pu. 11.11.32] ity ādibhyas tasyāḥ sarvathānanyāpekṣitvaṁ kiṁ vaktavyaṁ teṣām eva jñāna-karma-yogādīnāṁ prātisvakeṣu phaleṣv api kadācid ātmanā sādyamāneṣu na tat-tad-gandhāpekṣatvam api | yad uktam—yat karmabhir yat tapasā jñāna-vairāgyataś ca yat [bhā.pu. 11.20.32] ity ādau, sarvaṁ mad-bhakti-yogena mad-bhakto labhate'ñjasā [bhā.pu. 11.20.33] iti | taṁ vinā tu teṣāṁ—

> bhagavad-bhakti-hīnasya jātiḥ śāstraṁ japas tapaḥ |
> aprāṇasyaiva dehasya maṇḍanaṁ loka-rañjanam || [hari-bhakti-sudhodaya 3.11]

ity āder vaiphalyāyaiva syād iti | tasyāḥ parama-mahatyā adhīnatvaṁ teṣāṁ samprāṇāyaivāstām | api tu karma-yogasya kāla-deśa-pātra-dravyānuṣṭhāna-śuddhy-ādy-apekṣā ca tat-tat-smṛti-prasiddhaiva | asyās tu na tathā—

> na deśa-niyamas tatra na kāla-niyamas tathā |
> nocchiṣṭādau niṣedho'sti harer nāmāni lubdhaka || ity ādeḥ ||1.9||

kiṁ cāsyāḥ prasiddha-sāpekṣatvam api na |

> sakṛd api parigītaṁ śraddhayā helayā vā |
> bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma || ity ādeḥ |

karma-yogasya tathābhūtatve mahānartha-kāritvam eva |

> mantra-hīnaḥ svarato varṇato vā
> mithyā-prayukto[2] na tam artham āha |
> yathendra-śatruḥ svarato'parādhāt
> sa vāg-vajro yajamānaṁ hi hinasti || [pāṇinīya-śikṣā, 52] ity ādeḥ |

evaṁ jñānasyāntaḥkaraṇaṁ śuddhy-adhīnatvaṁ prasiddham eva | niṣphala-karma-yogenāntaḥ-karaṇasya śuddhau niṣpāditāyām eva tatra tasya praveśāt karmādhīnatvṁ ca | tad-adhikṛtasya daivāt durācāratva-lave'pi—sa vai vāntāśy apatrapaḥ [bhā.pu. 7.15.36] iti nindā | kaṁsa-hiraṇyakaśipu-rāvaṇādīnāṁ tat-tat-prakaraṇa-dṛṣṭyā jñānābhyāsavatām api na tattvena vyapadeśa-lavo'pi ||1.10||

bhaktes tu vikrīḍitaṁ vraja-vadhūbhir ity ādau—

> bhaktiṁ parāṁ bhagavati parilabhya kāmaṁ

2 mithyo-prayukto iti ka-pustake. mithyā-prayukto iti śrīdhara-svāminaḥ bhāvārtha-dīpikāyām 6.9.12 (ācārya īśvaralāla śāstrī)

hṛd-rogam āśv apahinoty acireṇa dhīraḥ || [bhā.pu. 10.33.39]

ity atra ktvā-pratyayena hṛd-rogavaty evādhikāriṇi paramāyā api tasyāḥ prathamam eva praveśas tatas tayaiva parama-svatantrayā kāmādīnām apagamaś ca | teṣāṁ kadācit sattve'pi—api cet sudurācāro bhajate mām [gītā 9.30] iti bādhyamāno'pi mad-bhakta [bhā.pu. 11.14.18]ity ādibhyaś ca tadvatāṁ na kvāpi śāstreṣu nindā-leśo'pi | ajāmilasya bhaktatvaṁ viṣṇudūtair nirūpitam | saṅketaṁ bhagavan-nāma putra-snehānuṣaṅgajam ity ādi-dṛṣṭyā tad-ābhāsatām apy ajāmilādīnāṁ bhaktatvaṁ sarvaiḥ saṅgītam eva |

tad evaṁ karma-yogādīnām antaḥ-karaṇa-śuddhi-dravya-deśa-śuddhy-ādayaḥ sādhakās tad-vaiguṇyādayo bādhakā bhaktis tu prāṇa-dāyiny eveti | sarvathā pāratantryam eva teṣām | na hi svatantrāḥ kenāpi sādhyante bādhyante veti ||1.11||

kiṁ ca, jñānaika-sādhana-mātratvaṁ bhakter ity ajñair evocyate yato jñāna-sādhyān mokṣād api tasyāḥ paramotkarṣaḥ evālocyate | muktiṁ dadāti karhicit sma na bhakti-yogam [bhā.pu. 5.6.18] iti |

muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ |
sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune || [bhā.pu. 6.14.5] ity ādibhyaḥ ||1.12||

indram eva pradhānīkṛtya svayaṁ guṇībhavatopendreṇa taṁ sarvathā puṣṇatā sva-kṛpālutvam eva yathābhijña-janeṣu pratyāyate na tu svāpakarṣas tathaiva jñānaṁ puṣṇantyās tat-tat-prakaraṇa-vākyeṣu tasyā bhakter anugraha eva sudhībhir anugamyata iti ||1.13||

bhaktyā sañjātayā bhaktyā [bhā.pu. 11.3.31] iti bhakteḥ phalaṁ prema-rūpā saiveti svayaṁ puruṣārtha-mauli-rūpatvaṁ tasyāḥ | tad evaṁ bhagavata iva svarūpa-bhūtāyā mahā-śakteḥ sarva-vyāpakatvaṁ sarva-vaśīkāritvaṁ sarva-sañjīvakatvaṁ sarvotkarṣa-parama-svātantryaṁ sva-prakāśatvaṁ ca kiṁcid uṭṭaṅkitaṁ tad api tāṁ vinā anyatra pravṛttau prekṣāvattvasyābhāva iti kiṁ vaktavyam | naratvasyāpi ko vai na seveta vinā naretaram ity ādibhir avagamo dṛṣṭaḥ ||1.14|| (4)

iti mahā-mahopadhyāya-śrīmad-viśvanātha-cakravarti-viracitāyāṁ mādhurya-kādambinyāṁ bhakteḥ sarvotkarṣo nāma prathamāmṛta-vṛṣṭiḥ
||1||

--o)0(o--
(2)

dvitīyāmṛta-vṛṣṭiḥ

athātra mādhurya-kādambinyāṁ dvaitādvaita-vāda-vivādayor nāvakāśo labhanta iti kaiścid apekṣaṇīyāś ced aiśvarya-kādambinyāṁ dṛśyatāṁ nāma ||2.1||

idānīṁ karaṇa-kedārikāsu prādurbhavantyās tasyā eva bhakter jñāna-karmādy-amiśritatvena śuddhāyāḥ kalpa-vallyā api nirastānya-phalābhisandhitayaiva dhṛta-vratair madhu-vratair iva

bhavya-janair āśriyamāṇāyāḥ sva-viṣayaikānukūlya-mūla-prāṇāyāḥ sva-sparśena sparśa-maṇir iva karaṇa-vṛttīr api prākṛtatva-lohatāṁ śanais tyājayitvā cinmayatva-śuddha-jāmbunadatāṁ prāpayantyāḥ kandalībhāvānte samudgacchantyāḥ sādhanābhikhye dve patrike vivriyete | tayoḥ prathamā kleśaghnī dvitīyā śubhadeti | dvayor api tayor antas tu lobha-pravartakatva-lakṣaṇa-caikkaṇyena yeṣām ahaṁ priya ātmā sutaś ca [bhā.pu. 3.25.38] ity ādi śuddha-sambandha-snigdhatayā ca prāptotkarṣe deśe rāga-nāmno rājña evādhikāraḥ | bahis tu tasmād bhārata sarvātmā [bhā.pu. 2.1.5] ity ādi śāstra-pravartakatva-lakṣaṇa-pāruṣyābhāsena priyādi-śuddhāśuddhābhāvāt svata evātisnigdhatānudayena pūrvataḥ kiṁcid apakṛṣṭe deśe vaidha-nāmno'parasya rājñaḥ | kleśaghnatva-śubhadatvābhyāṁ tu prāyas tayor na ko'pi viśeṣaḥ ||2.2||

tatra avidyāsmitā-rāga-dveṣābhiniveśāḥ pañca kleśāḥ [yo.sū. 2.3| | prārabdhāprārabdha-rūḍha-bīja-pāpādayas tan-mayā eva | śubhāni durviṣaya-vaitṛṣṇya-bhagavad-viṣaya-satṛṣṇyānukūlya-kṛpākṣamā-satya-sāralya-sāmya-dhairya-gāmbhīrya-mānadatvāmānitva-sarva-subhagatvādayo guṇāś ca—sarvair guṇais tatra samāsate surāḥ [bhā.pu. 5.18.12] ity ādi-dṛṣṭyā jñeyāḥ ||2.3||

bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālaḥ [bhā.pu. 11.2.42] ity ukta-prakāreṇa yugapad api pravṛttayor api tayoḥ patrikayor udgama-tāratamyenaiva tat-tad-aśubha-nivṛtti-śubha-pravṛtti-tāratamyād asty eva kramaḥ | sa cātisūkṣmo durlakṣyo'pi tat-tat-kārya-darśana-liṅgena sudhībhir avasīyate ||2.4||

tatra bhakty-adhikāriṇaḥ prathamaṁ **śraddhā** | sā ca tat-tac-chāstrārthe dṛḍha-pratyaya-mayī, prakramyamāṇa-yatnaika-nidāna-rūpa-tad-viṣayakatvaika-nirvāha-rūpa-sādara-spṛhā ca | sā ca sā ca svābhāvikī kenāpi balād utpāditā ca ||2.5||

tataś cāśrita-guru-caraṇasya tasya jijñāsyamāna-sadācārasya tac-chikṣayaiva sajātīyāśaya-snigdha-bhakty-abhijña-sādhu-saṅga-bhāgyodayaḥ ||2.6||

tato **bhajana-kriyā** | sā ca dvividhā—aniṣṭhitā niṣṭhitā ca | tatra prathamam aniṣṭhitā kramenotsāha-mayī ghana-taralā vyūḍha-vikalpā viṣaya-saṅgarā niyamākṣamā taraṅga-raṅgiṇīti ṣaḍ-vidhā bhavantīti svādhāraṁ vilakṣayati ||2.7||

tatra **utsāha-mayī** | prathamam eva śāstram adhyetum ārabhamāṇasya sarva-loka-ślokyamāna-pāṇḍityam upapannam iva svasmin manyamānasya baṭor iva utsāha-svādhikaraṇasya pracurayatīty utsāhamayī ||2.8||

atha **ghana-taralā** | prakramyamāṇāni bhakty-aṅgāni kadācin nirvahanti kadācic ca na veti ghanatvaṁ taralatvaṁ cāsyāḥ yathā baṭoḥ śāstrābhyāsaḥ kadācit sāndraḥ kadācit tad-artha-praveśāsamarthatayā sārasyānudayena śithilaś ca ||2.9|| (7)

atha **vyūḍha-vikalpā** | kim ahaṁ sa-parigraha eva putra-kalatrādīn vaiṣṇavīkṛtya bhagavat-paricaryāyāṁ niyojya gṛha eva sukhaṁ taṁ bhaje, kiṁ vā sarvān eva parityajya nirvikṣepaḥ śrī-vṛndāvanaṁ dhyeya-sthānam evāsīnaḥ kīrtana-śravaṇādibhiḥ kṛtārthībhaveyam? sa ca tyāgaḥ kiṁ bhukta-bhogasyāvagata-viṣama-viṣaya-dāva-davathor mama carama-daśāyām eva kiṁ vādhunaiva samucita iti | kiṁ ca, tām īkṣed ātmano mṛtyuṁ tṛṇaiḥ kūpam ivāvṛtam [bhā.pu. 3.31.40] iti dṛṣṭyā āśramasyāsyāviśvāsasyatayā yo dustyajān dāra-sutān [bhā.pu. 5.14.43] ity atra

jahau yuvaiva malavat ity ādi-dṛṣṭyā tyakta-vilambas tatrāpi aho me pitarau vṛddhau [bhā.pu. 11.17.57] ity atra atṛptas tān anudhyāyan mṛto'ndhaṁ viśate tamaḥ [bhā.pu. 11.17.58] iti bhagavad-vākyena tyāge'labdha-balaś ca sampraty eva prāṇadhāraṇa-mātra-vṛttir vanaṁ tadaiva praviśyāṣṭāv eva ca yāmān abhyarthayānīti | na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha [bhā.pu. 11.20.31] ity atra tu vairāgyasya bhakti-janakatve eva doṣo na tu bhakti-janitatve iti tad-anubhāva-rūpatayā tad-adhīnatvam iti | yad yad āśramam agāt sa bhikṣukas tat-tad-anna-paripūrṇam aikṣata iti nyāyena kadācid vairāgyaṁ tāvad rāgādayaḥ stenāḥ tāvat kārāgṛhaṁ gṛham [bhā.pu. 10.14.36] iti kadācid gārhasthyaṁ ca niścinvan kim ahaṁ kīrtanam eva kiṁ vā kathā-śravaṇam api uta sevām eva utāho tāvad ambarīṣādivad anekāṅgām eva bhaktiṁ karavai ity ādi vividhā eva prāptā vikalpā yatra bhavantīti vyūḍha-viklapā ||2.10|| (8)

atha **viṣaya-saṅgarā** |

> viṣayāviṣṭa-cittānāṁ viṣṇv-āveśaḥ sudūrataḥ |
> vāruṇī-dig-gataṁ vastu vrajann aindrīṁ kim āpnuyāt ||

iti bhogā eva balāt svasminn abhiniveśya māṁ bhajane śithilayantīti tad amī tyaktvā nāma-grāhaṁ kāṁścana kāṁścana tyaktavato'pi bhuñjānasya—juṣamāṇaś ca tān kāmān parityāge'py anīśvaraḥ [bhā.pu. 11.20.28] iti bhagavad-vākyasyodāharaṇatvaṁ prāptavatas tasya pūrvābhyastair viṣayais taiḥ saha saṅgaro yuddhaṁ kadācit tat-parājayaḥ kadācit sva-parājaya iti viṣaya-saṅgarā ||2.11|| (9)

atha **niyamākṣamā** | adyārabhya imāni nāmāni gṛhītavyāni etāvatyaś ca praṇatayaḥ kāryā ittham eva tad-bhaktā api sevanīyā bhagavad-asambandha-vāco'pi noccāraṇīyā grāmya-vārtāvatāṁ sannidhis tyaktavatyaḥ ity ādi pratidinam api pratijānato'pi samaye tathā na kṣamatvam iti niyamākṣamā | viṣaya-saṅgarāyāṁ viṣaya-tyāgākṣamatvam atra tu bhakty-utkarṣākṣamatvam iti bhedaḥ ||2.12|| (10)

atha **taraṅga-raṅgiṇī** | bhakteḥ svabhāva evāyaṁ yat tadvati sarve'pi janā anurajyantīti janānurāga-prabhavā hi sampada iti prācāṁ vāco'pi | bhakty-utthāsu vibhūtiṣu lābha-pūjā-pratiṣṭhādiṣu valī-valitāsūpaśākhāsu taraṅgeṣv ivācarantyā asyā raṅga iti taraṅga-raṅgiṇī ||2.13|| (11)

iti mahā-mahopādhyāya-śrīmad-viśvanātha-cakravarti-viracitāyāṁ mādhurya-kādambinyāṁ bhakteḥ śraddhādi-krama-traya-kathana-pūrvakaṁ bhajana-kriyā-bheda-kathanaṁ nāma dvitīyāmṛta-vṛṣṭiḥ
||2||

--o)0(o--

(3)

tṛtīyāmṛta-vṛṣṭiḥ

atha **anarthānāṁ nivṛttiḥ** | te cānarthāś caturvidhāḥ—duṣkṛtotthāḥ sukṛtotthā aparādhotthā bhakty-utthāś ceti |

tatra **duṣkṛtotthāḥ** durabhiniveśa-dveṣa-rāgādyāḥ pūrvoktāḥ kleśā eva | **sukṛtotthā** bhogābhiniveśā vividhā eva | te ca kleśāntaḥ-pātina iti kecit | **aparādhotthā** ity atra nāmāparādhā eva gṛhyante | sevāparādhānāṁ tu nāmabhis tat-tan-nivartaka-stotra-pāṭhaiḥ sevā-sātatyena ca bhavyasya vivekinaḥ prāyaḥ pratidinam evopaśamenāṅkurī-bhāvānupalabdheḥ | kintu tat-tad-upaśama-sambhava-balena tatra sāvadhānatā-śaithilye sevāparādhā api nāmāparādhā eva syuḥ | tathā hy uktam—nāmno balād yasya hi pāpa-buddhiḥ iti | tatra nāma ity upalakṣaṇaṁ bhakti-mātrasyaivopaśamakasya | dharma-śāstre'pi prāyaścitta-balena pāpācaraṇe na tasya pāpasya kṣayaḥ pratyuta gāḍhataiva ||3.1|| (1)

nanv evam na hy aṅgopakrame dhvaṁso mad-dharmasyoddhavāṇv api [bhā.pu. 11.29.20] iti, viśeṣato daśārṇo'yaṁ japa-mātreṇa siddhida ity ādi-vākya-balena tat-tad-aṅgānām ananuṣṭhāne vaikalyādāv api vā jāte nāmāparādhaḥ prasajjate | maivam | nāmno balād yasyety atra pāpe buddhiś cikīrṣādi | tad eva hi pāpaṁ yatra sati nindā-prāyaścittādi-śravaṇam | na ca karma-mārga iva bhakti-mārge'pi aṅga-vaikalyādau kvāpi nindā-śravaṇam iti na tatrāparādha-śaṅkā ||3.2|| (2)

yad uktaṁ—

> ye vai bhagavatā proktā upāyā hy ātma-labdhaye |
> añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān ||
> yān āsthāya naro rājan na pramādyeta karhicit |
> dhāvan nimīlya vā netre na skhalen na pated iha || [bhā.pu. 11.2.34-35] iti |

atra nimīlyeti kartṛ-vyāpāra-liṅgena vidyamāne eva netre mudrayitvā tatrāpi dhāvan pāda-nyāsa-sthalam atikramyāpi vrajan na skhaled ity akṣarārtha-labdher bhagavad-dharmam āśritya tad-aṅgāni sarvāṇi jñātvāpy ajña iva kānicid ullaṅghyāpi anutiṣṭhan na pratyavāyī syāt, nāpi phalād bhraśyed ity eva vyākhyā upapadyate | "nimīlanaṁ nāmājñānaṁ" tasyāpi śruti-smṛti-viṣayāv ity eṣā[3] tu na saṅgacchate mukhyārtha-bādhāyogāt | na ca dhāvan nimīlyety etad eva dvātriṁśad-aparādhābhāvam api kroḍīkarotv iti vācyam, yān bhagavatā proktān upāyān āśrityety uktatvāt | yānair vā pādukair vāpi gamanaṁ bhagavad-gṛhe [ha.bha.vi. 8.441] ity ādayas tu tatra niṣiddhā eva | sevāparādhe tu, harer apy aparādhān yaḥ kuryād dvipada-pāṁśanaḥ [ha.bha.vi. 11.519] ity ādiṣu śrūyanta eva nindāḥ | kiṁ ca, te nāmāparādhāḥ prācīnā arvācīnā vā yadi samyag-anabhijñāta-prakārāḥ syuḥ kintu tat-phala-liṅgenānumīyamānā eva tadā teṣāṁ nāmabhir evāśrānta-prayuktair bhakti-niṣṭhāyām utpadyamānāyāṁ krameṇopaśamaḥ | yadi te jñāyanta eva, tadā tv asti kvacit kaścid viśeṣaḥ ||3.3|| (3)

3 eṣā bhāgavata-bhāvārtha-dīpikā: śruti-smṛtī ubhe netre viprāṇāṁ parikīrtite | ekena vikalaḥ kāṇo dvābhyām andhaḥ prakīrtitaḥ || iti tatroddhṛta-smṛti-vākyam |

yathā satāṁ nindā iti daśasu nāmnaḥ prathamo'parādhaḥ | tatra nindety anena dveṣa-drohādayo'py upalakṣyante | tataś ca daivāt tasminn aparādhe jāte—hanta pāmareṇa mayā sādhuṣu aparāddham iti anutapto janaḥ kṛśānau śāmyati taptaḥ kṛśānunā evāyam iti nyāyena tat-padāgra eva nipatya prasādayāmīti viṣaṇṇa-cetasā praṇati-stuti-sammānādibhis tasyopaśamaḥ kāryaḥ | kadācit kasyacana kair api duṣprasādanīyatve bahu-dinam api tan-mano'bhirociny anuvṛttiḥ kāryā | aparādhasyātimahattvāt kathañcit tayāpy anivartyakopatve dhiṅ mām akṣīṇa-bhaktāparādhaṁ niraya-koṭiṣu patantam iti nirvidya sarvaṁ parityajya samāśrayaṇīyā nāma-saṅkīrtana-santatis tayā ca mahā-śaktimatyāvaśyam eva kāle tataḥ syād evoddhāraḥ | kiṁ me muhur muhur eva pāda-patanādibhiḥ svāpakarṣa-svīkāreṇa nāmāparādha-yuktānāṁ nāmāny eva haranty agham ity asyaiva paramopāyaḥ sa eva samāśrayaṇīyaḥ iti bhāvanāyāṁ pūrvavad eva punar api nāmāparādhaḥ ||3.4||

na ca kṛpālur akṛta-drohas titikṣuḥ sarva-dehinām [bhā.pu. 11.11.29] ity ādi sampūrṇa-dharmakā eva santas teṣām eva nindā aparādha iti vācyam | sarvācāra-vivarjitāḥ śaṭha-dhiyo vrātyā jagad-vañcakāḥ iti tat-prakaraṇa-vartinā vacanena tādṛśa-duścaritānām api bhagavantaṁ bhajatāṁ kaimutika-nyāyena sac-chabda-vācyatvena sūcitatvāt ||3.5||

kiṁ ca, kaścin mahā-bhāgavatatvāt mahāparādhiny api yadyapi na kupyati tad api tatrāparādhavatā sva-śuddhy-arthaṁ praṇaty-ādibhir anuvartanīya eva saḥ | serṣaṁ mahā-puruṣa-pāda-pāṁśubhir nirasta-tejaḥsu tad eva śobhanam [bhā.pu. 4.4.13] iti satāṁ vākyena tac-caraṇa-reṇūnām asahiṣṇutayā tat-phala-pradatvāvagamāt ||3.6||

kiṁ ca, duravagama-niṣkāraṇake kvacit kṛpā-dṛṣṭau prabhaviṣṇau svacchanda-carite kvacin mahābhāgavata-maulau tu na kāpi maryādā paryāpnoti | yathā śibikāṁ vāhayati kaṭūkti-viṣa-varṣiṇy api rahūgaṇe śrī-jaḍa-bharatasya kṛpā | yathā ca pāṣaṇḍa-dharmāvalambini sva-hiṁsārtham upaseduṣi daitya-samūhe upari-carasya vasoś cedi-rājasya | yathā vā mahā-pāpini sva-lalāṭe rudhira-pātiny api mādhave prabhu-varasya nityānandasyeti | evam eva guror avajñā ity atrāpi jñeyam | śivasya śrī-viṣṇor ity atraivaṁ vivecanīyam ||3.7|| (2)

caitanyaṁ hi dvividhaṁ bhavati—svatantram asvatantraṁ ca | tatra prathamaṁ sarva-vyāpakam īśvarākhyaṁ dvitīyaṁ deha-mātra-vyāpi-śaktikaṁ jīvākhyam īśitavyam | īśvara-caitanyaṁ dvividhaṁ māyā-sparśa-rahitaṁ līlayā svīkṛta-māyā-sparśaṁ ca | tatra prathamaṁ nārāyaṇādy-abhidham | yad uktaṁ—harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ [bhā.pu. 10.88.5] iti | dvitīyaṁ śivādy-abhidham | yad uktam—śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṁvṛtaḥ iti | atra guṇa-saṁvṛta-liṅgenāpi tasya jīvatvaṁ nāśaṅkanīyam |

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ |
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || iti brahma-saṁhitokteḥ [5.45] ||3.8||

anyatra ca purāṇāgamādiṣu bahutra īśvaratvena prasiddheś ca | yat tu sattvaṁ rajas tama iti prakṛter guṇāḥ ity atra sthity-ādaye harir-viriñci-harā [bhā.pu. 1.2.23] ity anena tat-sādhāraṇyāt brahmaṇy apīśvaratvam avagamyate tad-īśvarāveśād eveti jñeyam |

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyam kiyat prakaṭayaty api tadvad atra |
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā iti brahma-saṁhitokteḥ [5.49] ||3.9||

tathā—
pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ |
tamasas tu rajas tasmāt sattvaṁ yad brahma-darśanam || [bhā.pu. 1.2.24]

ity atra tamasaḥ sakāśāt rajasaḥ śraiṣṭhyo'pi vastuto rajasi dhūma-sthāṇīye śuddha-tejaḥ-sthānīyasyeśvarasyānupalabdheś ca | sattve saṁjvalanāgnau śuddha-tejasaḥ sākṣād iva pārthive dāru-sthānīye tamasy api tasyāntarhitatayopalabdhir asty eva | tat-kāryānuṣuptau nirbheda-jñāna-sukhānubhava ivety ādi vicārya tattvam avaseyam ||3.10||

atheśitavyaṁ caitanyaṁ ca sva-daśā-bhedena dvividham—avidyayāvṛtam anāvṛtaṁ ca | tatrāvṛtaṁ deva-manuṣya-tiryag-ādi | anāvṛtaṁ dvividhaṁ—īśvareṇaiśvarya-śaktyānāviṣṭam āviṣṭaṁ ca | anāviṣṭaṁ sthūlato dvividham—jñāna-bhakti-sādhana-vaśāt īśvare līnam alīnaṁ ca | prathamaṁ śocyam, dvitīyaṁ tan-mādhuryāsvādy-aśocyam |

āviṣṭaṁ ca dvividham—cid-aṁśa-bhūta-jñānādibhir māyāṁśa-bhūta-sṛṣṭy-ādibhiś ceti | prathamaṁ catuḥsanādi | dvitīyaṁ brahmādīti ||3.11||

evaṁ ca, viṣṇu-śivayor abheda eva prasaktaś caitanyaikarūpyāt | niṣkāmair upāsyatvānupāsyatve tu nirguṇatva-saguṇatvābhyām evety avagantavyam | viṣṇu-brahmādyais tu bheda eva caitanya-pārthakyād eva | kvacit tu sūryasya tad-āviṣṭa-sūrya-kānta-maṇer abheda iva viṣṇu-brahmaṇor abhedaś ca purāṇa-vacaneṣu dṛṣṭaḥ | kiṁ ca kvacin mahā-kalpe śivo'pi brahmeva īśvarāviṣṭā jīva eva bhavet | yad uktam—kvacij jīva-viśeṣatvaṁ harasyoktaṁ vidhor iveti | ata eva—

> yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ |
> samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam || [hari-bhakti-vilāsa 1.73] ||3.12||

iti vacanam api brahma-sāhacaryeṇa saṅgacchate iti | evam aparyālocayatāṁ viṣṇur eveśvaro na śivaḥ śiva eveśvaro na viṣṇur vayam ananyā naiva paśyāmaḥ śivaṁ vayaṁ ca na viṣṇum ity ādi vivāda-grasta-matīnām aparādhe jāte kālena kadācit tat-tātparyālocana-vijña-sādhu-jana-prabodhitatve teṣām eva śivasya bhagavat-svarūpād abhinnatvena labdha-pratītīnāṁ nāma-kīrtanenaivāparādha-kṣayaḥ ||3.13||

evaṁ ca, naitā bhagavad-bhaktiṁ spṛśanti bahirmukhyo vigītā iti jñāna-karma-pratipādikāḥ śrutīr yenaiva mukhenānindaṁs tenaiva mukhena tās tad-anuṣṭhātṝṁś ca janān muhur abhinandya nāmabhir uccaiḥ saṅkīrtitaiḥ śruti-śāstra-nindana-rūpāc caturthāparādhān nistareyuḥ | yatas tāḥ śrutayo bhakti-mārgeṣv anadhikāriṇaḥ svacchanda-vartinaḥ parama-rāgāndhān api vartma-mātram adhyārohayitum udyatāḥ parama-kāruṇikā eveti tat-tātparya-vijña-jana-prabodhitā yadi bhāgya-vaśād bhaveyus tadaiveti | evam evānyeṣām api ṣaṇṇām aparādhānām udbhava-nivṛtti-nidānāni avagantavyāni ||3.14|| (3)

atha **bhakty-utthās** te ca mūla-śākhāta upaśākhā iva bhaktyaiva dhanādi-lābha-pūjā-pratiṣṭhādyāḥ sva-vṛttibhiḥ sādhaka-cittam apy uparajya sva-vṛddhyā mūla-śākhām iva bhaktim api kuṇṭhayituṁ prabhavantīti ||3.15||

teṣāṁ caturṇām anarthānāṁ nivṛttir api pañca-vidhā | eka-deśa-vartinī bahu-deśa-vartinī prāyikī pūrṇā ātyantikī ceti | tatra grāmo dagdhaḥ paṭo bhagna iti nyāyenāparādhottānām anarthānāṁ nivṛttir bhajana-kriyānantaram eka-deśa-vartinī niṣṭhāyām utpannāyāṁ bahula-deśa-vartinī ratāv utpadyamānāyāṁ prāyikī premnī pūrṇā śrī-bhagavat-pada-prāptāv ātyantikī ||3.16||

yas tu tatrāpi citraketau kādācitko mahad-aparādhaḥ sa prātītika eva na vāstavaḥ | satyāṁ prema-sampattau pārṣadatva-vṛtratvayor vaiśiṣṭyābhāva-siddhāntāt | jaya-vijayayos tv aparādha-kāraṇaṁ prema-vijṛmbhitā svecchaiva | sā ca—he prabhu-vara! devādideva nārāyaṇa anyatrālpa-balatvāt asmāsu tu prātikūlyābhāvāt yadi tatra bhavato yuyutsā na sampadyate tadā āvām eva kenāpi prakāreṇa pratikūlīkṛtya tad yuddha-sukham anubhūyatām ity avayoḥ svataḥ paripūrṇatāyām aṇu-mātram api nyūnatvam asahamānayoḥ kiṅkarayoḥ prārthanā-haṭhaḥ sva-bhakta-vātsyalya-guṇam api laghūkṛtya niṣpādyatām ity ākārā kādācitka-prasaṅga-bhavā mānasā manasaiva jñeyā ||3.17||

tathā duṣkṛtotthānāṁ bhajana-kriyānantaram eva prāyikī niṣṭhāyāṁ jātāyāṁ pūrṇā āsaktāv evātyantikī tathā bhakty-utthānāṁ bhajana-kriyānantaram eka-deśa-vartinī niṣṭhāyāṁ pūrṇā rucāv ātyantikīti anubhavinā bahudṛśvanā samyag vivicyānumantavyam ||3.18|| (4)

nanu, aṁhaḥ saṁharad akhilaṁ sakṛd udayād eva [nāma-kaumudī, padyāvalī 16] iti, yan nāma sakṛc chravaṇāt pukkaśo'pi vimucyate saṁsārāt ity api pramāṇa-śatād ajāmilādy-upākhyāneṣv ekasyaiva nāmābhāsasyāvidyā-paryanta-sarvānartha-nivṛtti-pūrvaka-bhagavat-prāpakatvānubhavād bhagavad-bhaktānāṁ duritādi-nivṛttāv uktaḥ kramo na saṅgacchate | satyam | nāmna etāvaty eva śaktir nātra sandehaḥ | parantu svāparādhiṣv aprasannena tena yat sva-śaktiḥ samyak na prakāśyate tad eva duṣṭatādīnāṁ jīvātur ity avagantavyam | kintu yama-dūtānāṁ tad-ākramaṇe na śaktiḥ | na te yamaṁ pāśabhṛtaś ca tad-bhaṭān svapne'pi paśyantīty [bhā.pu. 6.1.19] ādeḥ | na vidyate tasya yamair hi śuddhir ity atra yamer yogāṅgair iti vyākhyeyam ||3.19||

yathā samarthena paramāḍhyenāpi svāminā kṛtāparādhaḥ svajano yadi na pālyate kintu tatrodāsyate tadaiva duḥkha-dāridrya-mālinya-śokādayaḥ krameṇa labdhāvasarā bhavanti na tv anyadīyā janāḥ ke'pi kadāpīti jñeyam | tathā ca punaḥ sva-svāmino manobhirocinyām anuvṛttau satyāṁ śanais tat-prasādād duḥkha-dāridryādayaḥ śanair apayānti | tathā bhagavad-bhakta-śāstra-guru-prabhṛtibhir amāyayā muhuḥ sevitaiḥ śanair eva tasya nāmnaḥ prasāde duritādīnām api śanair eva nāśaḥ | iti nāsti vivādaḥ |

na ca mama ko'pi nāsti nāmāparādha iti vaktavyaṁ phalenaika-phala-kāraṇasyāparādhasya prācīnasyārvācīnasya vā anumānāt | phalaṁ ca bahu-nāma-kīrtane'pi prema-liṅgānudaya iti | yad uktaṁ—

> tad aśma-sāraṁ hṛdayaṁ batedaṁ yad gṛhyamāṇair hari-nāma-dheyaiḥ |
> na vikriyetātha yadā vikāro netre jalaṁ gātra-ruheṣu harṣaḥ || [bhā.pu. 2.3.24] iti ||3.20||

tathā hi nāmāparādha-prasaṅge—

ke te'parādhā viprendra nāmno bhagavataḥ kṛtaḥ |
vinighnanti nṛṇāṁ kṛtyaṁ prākṛtaṁ hy ānayanti hi || iti |

tadīya-guṇa-nāmādīni sadyaḥ prema-pradāny api śrutāni kīrtitāni ca tat-tīrthādikaṁ sadyaḥ siddhidam api cirāt sevitaṁ tan-niveditāni ghṛta-dugdha-tāmbūlādīni sadyaḥ sarvendriya-taraṅga-nivartakāni muhur āsvādya upayuktāny eva svataḥ parama-cinmayāny apy etāni yasmāt prākṛtānīva bhavanti te'parādhāḥ ke bhagavan-nāma iti sotkampa-sa-vismayaḥ praśnaḥ |

nanv evaṁ sati nāmāparādhavato janasya bhagavad-vaimukhyasyaivocityāt tad-uktaṁ guru-pādāśraya-bhajana-kriyādikam api na sambhavet | satyam | pravartamāne mahājvara iva odanāder arocakatvād evānupādānam iva nāmāparādhasya gāḍhatve sati tatra puṁsi śravaṇa-kīrtanādi-bhajana-kriyāyā avakāśa eva na syād ity atra kaḥ sandehaḥ | kintu jvarasya mṛdutve cirantanatve odanāder api kiṁcid rocakatvam iva | bahu-dinato bhogenāparādhasya kṣīṇa-vegatve mṛdutve ca bhagavad-bhaktau kiṁcin-mātra-ruciḥ syād iti puṁsaḥ prasajjati bhakty-adhikāraḥ | tataś ca yathā poṣṭikāny api dugdhaudanādīni jīrṇa-jvaravantaṁ pumāṁsaḥ na puṣyanti kiṁcit puṣyanti ca kintu glāni-kārśyena nivartayituṁ śaknuvanti kālenauṣadha-pathyayoḥ sevitayoḥ śaknuvanti ca | tathaiva tādṛśasya bhakty-adhikāriṇaḥ śravaṇa-kīrtanādīni kālenaiva krameṇaiva sakalaṁ prakāśayantīti sādhūktam—

> ādau śraddhā tataḥ sādhu-saṅgo'tha bhajana-kriyā |
> tato'nartha-nivṛttiḥ syāt tato niṣṭhā ity ādi ||3.21||

kaiścit tu nāma-kīrtanādivatāṁ bhaktānāṁ prema-liṅgādarśanena pāpa-pravṛttyā ca na kevalam aparādhaḥ kalpyate vyavahārika-bahu-duḥkha-darśanena cāpi prārabdha-nāśābhāvaś ca | niraparādhatvena nirdhāritasyājāmilasyāpi sva-putra-nāma-karaṇa-pratidina-bahudhā-tan-nāmāhvāna-samayeṣv api premābhāva-dāsī-saṅgādi-pāpa-pravṛtti-darśanāt | prārabdhābhāve'pi yudhiṣṭhirāder vyavahārika-bahu-duḥkha-darśanāc ca | tasmāt phalann api vṛkṣaḥ prāyaśaḥ kāla eva phalati itivat niraparādheṣu prasīdad api nāma sva-prasādaṁ kāla eva prakāśayet | pūrvābhyāsāt kriyamāṇā pāpa-rāśir api utkhāta-daṁṣṭroraga-daṁśa ivākiṁcitkarā eva | roga-śokādi-duḥkham api na prārabdha-phalam |

> yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ |
> tato'dhanaṁ tyajanty asya svajanā duḥkha-duḥkhitam || iti |

nirdhanatva-mahā-rogo mad-anugraha-lakṣaṇam ity ādi vacanāt | sva-bhakta-hita-kāriṇā tadīya-dainyotkaṇṭhādi-vardhana-catureṇa bhagavataiva duḥkhasya dīyamānatvāt karma-phalatvābhāvena na prārabdhatvam ity āhuḥ ||3.22|| (5)

iti mādhurya-kādambinyāṁ bhakteḥ sarva-graha-praśaminī nāma
tṛtīyāmṛta-vṛṣṭiḥ
||3||

--o)0(o—

(4)

caturthy-amṛta-vṛṣṭiḥ

atha pūrvaṁ yā aniṣṭhitā niṣṭhiteti dvividhoktā bhajana-kriyā tasyāḥ prathamā ṣaḍ-vidhā lakṣitā | tato dvitīyām alakṣayitvaivānartha-nivṛttiḥ prakrāntā | yad uktaṁ—

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ |
hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām ||
naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā |
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī || [bhā.pu. 1.2.17-18]

tatra śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ ity aniṣṭhitaiva bhaktir avagamyate naiṣṭhikīty agre vakṣyamāṇatvāt | abhadrāṇi vidhunoti iti tayor madhye evānarthānāṁ nivṛttir uktā | naṣṭa-prāyeṣv abhadreṣv ity atra teṣāṁ kaścana bhāgo nāpi nivartata ity api sūcita iti | ata eva krama-prāptatayā niṣṭhitā bhaktir idānīṁ vivriyate ||4.1|| (1)

niṣṭhā naiścalyam utpannā yasyā iti niṣṭhitā | naiścalyaṁ bhakteḥ pratyahaṁ vidhitsitam apy anartha-daśāyāṁ laya-vikṣepāpratipatti-kaṣāya-rasāsvādānāṁ pañcānām antarīyāṇāṁ dūrvāratvān na siddham āsīt | anartha-nivṛtty-anantaraṁ teṣāṁ tadīyānāṁ nivṛtta-prāyatvāt naiścalyam sampadyate iti layādy-abhāva eva niṣṭhā-liṅgam | tatra layaḥ kīrtana-śravaṇa-smaraṇeṣu uttareṣv ādhikyena nidrodgamaḥ | vikṣepas teṣu vyavahārika-vārtā-samparkaḥ | apratipattiḥ kadācil laya-vikṣepayor abhāve kīrtanādy-asāmarthyam | kaṣāyaḥ krodha-lobha-garvādi-saṁskāraḥ | rasāsvādaḥ viṣaya-sukhodaya-kāle kīrtanādiṣu mano'nabhiniveśa iti |

... bhaktir bhavati naiṣṭhikī |
tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye |
ceta etair anāviddhaṁ sthitaṁ sattve prasīdati || [bhā.pu. 1.2.19]

ity atra ca-kārasya samuccayārthatvād rajas-tamo-bhāvā eva labhyante | kiṁ ca, etair anāviddham ity ukte bhāva-paryantaṁ teṣāṁ sthitir apy asti bhakty-abādhakatayaiva ||4.2||

sā ca niṣṭhā sākṣād-bhakti-vartinī tad-anukūla-vastu-vartinīti dvividhā | tatra sākṣād-bhaktir ananta-prakārāpi sthūlatayā trividhā | kāyikī vācikī mānasī ceti | tatra prathamaṁ kāyikyās tato vācikyās tata eva mānasyā bhakter niṣṭhā sambhaved iti kecit | bhakteṣu tāratamyena sthitānām api saha-ojo-balānāṁ madhye kvacana bhakte vilakṣaṇa-tādṛśa-saṁskāra-vaśāt kasyacid eva bhagavad-unmukhatvādhikyaṁ syād iti nāyaṁ krama ity anye | tad-anukūla-vastuni amānitva-mānadatva-maitrī-dayādīni | teṣāṁ niṣṭhā ca kutracana śama-prakṛtau bhakte bhakter aniṣṭhitatve dṛśyate kutracana tasminn uddhate bhakte niṣṭhitatve'pi na dṛśyate yady api tad api bhakti-niṣṭhaiva sva-sattvāsattvābhyāṁ tan-niṣṭhā-sattvāsattve sudhiyam avagamayati na tu bāla-pratītir eva vāstavīkartuṁ śakyeti | yad uktaṁ—

bhaktir bhavati naiṣṭhikī |
tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye |
ceta etair anāviddhaṁ sthitaṁ sattve prasīdati || iti |

śravaṇa-kīrtanādiṣu yatnasya śaithilya-prābalya eva dustyajye sambhavantī niṣṭhitāniṣṭhite bhaktī pradarśayetām iti saṅkṣepato vivekaḥ ||4.3|| (2)

iti mādhurya-kādambinyāṁ niṣyanda-bandhurā-nāma
caturthy amṛta-vṛṣṭiḥ
||4||

--o)0(o--

(5)

pañcamy amṛta-vṛṣṭiḥ

athābhyāsa-kṛṣṇa-vartma-dīpitāṁ bhakti-kāñcana-mudrāṁ sva-tejasā vahantīṁ dadhāne bhakta-hṛdi tasyāṁ rucir utpadyate | śravaṇa-kīrtanādīnām anyato vailakṣaṇyena rocakatvaṁ ruciḥ | yasyām utpadyamānāyāṁ pūrva-daśāyām iva tair muhur apy anuśīlitair na śramopalabdhi-gandho'pi | yā hi teṣu vyasanitvam acirād evotpādayati ||5.1||

yathā nityaṁ śāstram adhīyānasya baṭoḥ kāle śāstārtha-praveśe sati śāstrasya rocakatvam utpādyamānam eva taṁ tatra śramaṁ nopanayaty āsañjayati ca | vastutaḥ siddhānte tu paittika-vaiguṇyena dūṣitāyāṁ rasanāyāṁ sitāyā arocakatve'pi sitaiva tad-vaiguṇya-nirāsakam auṣadham iti vivekinaḥ tasyā eva yathā muhur apasevane kālena svādvīyaṁ svādvīyam ābhātīti tasyā eva rocakatvaṁ tathaivāvidyādi-vidūṣitasya jīvāntaḥ-karaṇasya śravaṇādi-bhaktyā tad-doṣa-praśame tasyāṁ rucir udbhavatīti ||5.2||

sā ca rucir dvividhā | vastu-vaiśiṣṭyāpekṣiṇī tad-anapekṣiṇī ca | vastūnāṁ bhagavan-nāma-rūpa-guṇa-līlādīnāṁ vaiśiṣṭyaṁ kīrtanasya sausvaryādimattvaṁ varṇita-bhagavac-caritāder guṇālaṅkāra-dhvany-ādimattvaṁ paricaryādīnāṁ tādṛśa-svābhīṣṭa-deśa-pātra-dravyādi-sad-bhāvavattvaṁ yad apekṣate tad vastu-vaiśiṣṭyāpekṣiṇī | kiṁ kiṁ kīdṛśaṁ vyañjanam astīti pṛcchatāṁ manda-kṣudvatām iva | prathamā seyaṁ yato'ntaḥkaraṇasya yat kiñcid doṣa-lava eva kīrtanādīnāṁ vaiśiṣṭyam apekṣate ato'sty antaḥkaraṇa-doṣābhāsā jñeyā | dvitīyā tu yathā tan-nāma-rūpādy-upakrama eva balavatī bhavantī vaiśiṣṭye tv atiprauḍhatvam āpadyamāneyaṁ nāsti mano-vaiguṇya-gandhā eva jñeyā ||5.3||

tataś cāho sakhe! kṛṣṇa-nāmāmṛtāni vihāya kim iti duṣparigraha-yoga-kṣema-vārtā-viṣayeṣu nimajjayasi tvāṁ vā kiṁ bravīmi dhiṅ māṁ yad aham api pāmaraḥ śrī-guru-caraṇa-prasāda-labdham apy etad vastu sva-granthi-nibaddhaṁ mahā-ratnam ivānupalabhya parito bhramann etāvantaṁ kālam anya-vyāpāra-pārāvāra-madhye mithyā-sukha-leśa-sphuṭita-kapardaka-mātram anviṣyāyūṁsi vṛthaivānayam | bhakteḥ kam apy anaṅgīkurvan śakter abhāvam evādyotayam | hanta sa evāhaṁ saiveyaṁ me rasanā yā hy anṛta-kaṭu-grāmya-pralāpam amṛtam iva lihyatī bhagavan-nāma-guṇa-vārtāsu sālasaivāsīt | hanta hanta tat-kathā-śravaṇārambha eva svāpaṁ bhajaṁs tadaiva kadācit prastutāyāṁ grāmya-vārtāyām utkarṇatayā labdha-jāgaraṁ sādhūnāṁ sad eva taṁ sakalam akalaṅkayan | asya ca duṣpūrasya jaṭharasya kṛte jaraṭho'pi kāṁs kān duṣkṛtodyamān nākaravam | tad ahaṁ na jāne kasmin vā niraye sva-kṛta-phalam upabhuñjānaḥ sthāsyāmīti nirvidyamānas tadaiva kvacid aho raho bhuvi mahopaniṣat-kalpa-vallī-phala-sāraṁ sāraṅga iva prabhoś caritāmṛtaṁ svādayann abhivādayan muhur muhur api sādhūn avyādhūta-saṁlāpas tiṣṭhann upaviśan praviśann api bhagavad-dhāma-baddhāmala-sevā-niṣṭhas tan-manā unmanā ivānabhijña-lokair ālakṣyamāṇo bhakta-jana-bhajanānanda-nṛtyādhyāyam adhyetum upakramamāṇa iva ruci-nartakyā pāṇibhyāṁ gṛhītveva tat tat śikṣyamāṇa iva kāñcanamudam ananubhūta-carīm upalabhe na jāne kuśīlavācāryābhyāṁ bhāva-premabhyāṁ kālena praviśya nartayiṣyamāṇaḥ kasyāṁ vā nivṛtinīvṛti virājayiṣyatīti ||5.4||

iti mādhurya-kādambinyāṁ upalabdhāsvāda-nāma
pañcamy amṛta-vṛṣṭiḥ

-||5||-

--o)0(o--

(6)

ṣaṣṭhy amṛta-vṛṣṭiḥ

atha saiva bhajana-viṣayā ruciḥ parama-prauḍhitamā satī yadā bhajanīyaṁ bhagavantaṁ viṣayīkaroti tadeyam āsaktir ity ākhyāyate | yaiva bhakti-kalpa-vallyāḥ stavakī-bhāvam āsādayantī bhāva-premaṇī puṣpa-phale acirād eva bhāvinī dyotayati | rucir bhajana-viṣayā āsaktir bhajanīya-viṣayeti bhūmnaiva vyāpadeśaḥ | vastutas tūbhe apy ubhayaṁ viṣayīkaroty eva | aprauḍhatvābhyām eva bhedaḥ | āsaktir evāntaḥ-karaṇa-mukuraṁ tathā mārjayati yathā tatra sahasā pratibimbito bhagavān avalokyamāna iva bhavati | hanta viṣayair ākramyate madīyaṁ cetas tad idaṁ bhagavati nidadhāmīti bhaktasya vidhitsānantaram[4] eva prāyo viṣayebhyo niṣkramya tad-rūpa-guṇādau yat praveśa-śīlaṁ pūrva-daśāyām āsīt tad eva cittam āsaktau jātāyāṁ vidhitsātaḥ pūrvam eva svayam eva tathābhūtaṁ bhavet | yathā bhagavad-rūpa-guṇādibhyo niṣkramya vārtāntare cetaḥ kadā praviṣṭam iti prāpta-niṣṭhenāpi bhaktena nānusandhātuṁ śakyate tathaiva vārtāntarato niṣkramya bhagavad-rūpa-guṇādiṣu kadā praviṣṭaḥ sva-ceta ity āsaktir anāsaktena na lakṣyate | āsaktimatā bhaktena tu tal lakṣyate ||1||

tataś ca prātaḥ kutastyo'pi bhoḥ kaṇṭha-lambita-śrī-śālagrāma-śilā-sundara-sampuṭo laghu-laghūccārita-śrī-kṛṣṇa-nāmāmṛtāsvāda-pratikṣaṇa-lolita-rasanaḥ prekṣyamāṇa eva durbhagaṁ mām ullāsayasi kasmiṁścid arthe tat kathaya kutra kutra vā tīrthe bhramaṇaṁ keṣāṁ dṛṣṭyā keṣāṁ vā bhagavad-anubhavānām āsadībhavann ātmānam anyaṁ cākṛtārthayaḥ | ity udbhāvita-saṁlāpāmṛta-pāna-yāpita-katipaya-kṣaṇaḥ punar anyato gatvā bhoḥ kakṣa-nikṣipta-manohara-pustaka-vilakṣaṇayā śriyā vidvān evānumīyase tad vyācakṣva daśama-skandhīyaṁ padyam ekaṁ jīvaya śruti-cātakīṁ tad-arthāmṛta-vṛṣṭyā iti tad-vyākhyayā romāñcita-gātraḥ punar anyato gatvā hantādhunaivāhaṁ kṛtārthī bhaviṣyāmi yad iyaṁ sabhaiva sadya eva mama samasta-duṣkṛta-dhvaṁsinīti viracita-daṇḍavad-avani-praṇipāta-puraḥsara-praṇati-vinatikaḥ tat-sabhā-mukuṭamaṇinā mahā-bhāgavata-varyeṇa parama-viduṣā sarasam ādriyamāṇaḥ saṅkucita-tanus tad-antika-kṛtopaveśa eva bhos tribhuvana-jīva-bhavana-mahā-bhava-roga-bhiṣak-śiromaṇe dhṛtvaiva dhamanīm adhamasyāpi me mahā-dīnasya nirūpaya rujaṁ samādiśasva pathyauṣadhe kenāpi prayuktena mahā-rasāyanena mad-abhīpsitāṁ puṣṭim api sampādayeti sāsraṁ yācamānas tat-kṛpāvaloka-madhura-vāṅ-mayāmṛta-niḥsyandanaditas tac-caraṇa-paricaraṇa-nīta-pañca-ṣaḍ-vāsaraḥ sarasam aṭann api kadācid aṭavīṁ yadi mayi vartate kṛṣṇasya kṛpāvalokas tadāyaṁ dūrataḥ puro'valokyamānaḥ kṛṣṇa-sāras tri-caturāṇi padāni mad-abhimukham āyātu na cen māṁ pṛṣṭhīkarotv iti naisargikīr api mṛga-paśu-rakṣi-ceṣṭās tad-anugraha-nigraha-liṅgatayaiva jānan grāmopaśalye'pi khelato vipra-bālakān sanakādīn iva kim ahaṁ vrajendra-kumāraṁ prāpsyāmi iti spṛṣṭvā tad-dattam uttaraṁ meti mugdhākṣaraṁ durbodhārthatayā subhodārthatayā vā parāmṛṣya sva-gṛha-madhyamadhyāsyāpi mahā-dhana-gṛdhnuḥ kṛpaṇa-vaṇig iva kvāhaṁ yāmi, kiṁ karomi kena vyāpāreṇa me tad-abhīṣṭa-vastu-jātaṁ hasta-gataṁ syād iti parimlāna-vadanaś cintayan svapan uttiṣṭhan upaviśan parijanaiḥ kāraṇaṁ pṛcchyamāno'pi kadācin mūka iva kadācid avahitthām ālambamānaḥ sāmpratam abhūd ayaṁ channa-buddhir iti bandhubhiḥ svabhāvata evāyaṁ jaḍa iti prativeśibhir ajñair mūrkha iti mīmāṁsakaiḥ bhrānta iti vedāntibhiḥ bhraṣṭa iti karmibhir aho mahā-sāraṁ vastu samadhigatam iti bhaktair dāmbhika iti

4 vidhitsāstaram

tatrāparādhibhiḥ parāmṛṣyamāṇo mānāpamāna-vicāra-vidhuro bhagavad-āsakti-svardhunī-pravāha-patita eva ceṣṭate bhakta iti ||2||

iti mādhurya-kādambinyāṁ manohāriṇī nāma
ṣaṣṭhy amṛta-vṛṣṭiḥ
||6||

--o)0(o--

(7)

saptamy amṛta-vṛṣṭiḥ

atha saivāsaktiḥ parama-pariṇāmaṁ prāptavatī raty-apara-paryāyo bhāva ity ākhyāṁ labhate | ya eva hi saccidānanda iti śakti-trikasya svarūpa-bhūtasya kandalī-bhāvaṁ bhajate[5] | yam eva khalu bhakti-kalpa-vallyā utphullaṁ prasūnam ācakṣate | yasya ca bāhyaiva prabhā sarvaiḥ sudurlabhā, ābhyantarī tu mokṣam api laghūkaroti | yasya ca paramāṇur eka eva tamaḥ samastam unmūlayati | yasya parimalaiḥ prasṛmaraiḥ madhusūdanaṁ nimantryānīya tatra prakaṭīkartuṁ prabhūyate | kiṁ bahunā, yair eva vāsitāś citta-vṛtti-tila-vitatayo dravībhāvam āsādya, sadya eva bhagavad-aṅgam akhilam snehayituṁ yogyatāṁ dadhate | yaḥ khalv āvirbhavann eva svādhāraṁ śvapacam api brahmāder api namasyatvam āpādayati ||1||

udyotamāne cāsmin śyāmalimānaṁ vraja-mahendra-nandanasyāṅgānām eva, āruṇyaṁ tadīyādhara-netrāntāder eva, dhavalimānaṁ tadīya-vadana-smita-candrikāder eva, pītimānaṁ tad-ambara-bhūṣaṇāder eva leḍhuṁ labdhvāsanna-samayam iva valitotkaṇṭhaṁ bhaktasya nayana-dvandvam aśrubhir ajasram ātmānam abhiṣiñcet | gītaṁ tadīyaṁ muralyā eva, śiñjitaṁ tadīya-nūpurāder eva, saundaryaṁ tadīya-kaṇṭhasyaiva, nideśaṁ tac-caraṇa-paricaraṇasyaiva, tat-kṛtaṁ kam api svasyāvataṁsīkartuṁ mṛgyad iva sthāne sthāne kṣaṇe kṣaṇe śravaṇa-dvayaṁ niścalībhavad unnamet | evam eva kīdṛśo vā tad-ubhaya-kara-kiśalaya-sparśaḥ ? iti tadaiva tam anubhavad iva gātraṁ romāñcitaṁ bhavet | tat-saurabhyaṁ labhyamānam iva viduṣyau nāse praphulle kṣaṇe kṣaṇe śvāsaṁ gṛhītvā paricicīṣetām | hanta ! sā phenā kiṁ me svādanīyā ? iti tadaiva tām upalabhamāneva rasanāpy ullāsaṁ dadhānaivoṣṭhādharau lihyāt | kadāpi tadīya-sphūrtau taṁ sākṣāt prāptavad iva ceto hṛṣyet, tan-mādhuryāsvāda-sampattyā mādyet, tadaiva tat-tirobhāve viṣīdet, glāyed ity evaṁ sañcāri-bhāvair ātmānam alaṅkurvad iva śobheta ||2||

buddhir apatantam evārtham avadhārayantī jāgrat-svapna-suṣuptiṣu tadīya-smṛti-vartmany eva pānthatvam adhyavasyet | ahantā ca prāpsyamāne sevopayogini siddha-dehe praviśantīva sādhaka-śarīraṁ prāyo jahātīva virājeta[6] | mamatā ca tac-caraṇāravinda-makaranda eva madhukarībhavitum upakrameteti | sa ca bhaktaḥ prāptaṁ mahā-ratnaṁ kṛpaṇa iva janebhyo bhāvaṁ gopayann api kṣānti-vairāgyādīnām āspadībhavan lasal-lalāṭam evāntardhanaṁ kathayatīti nyāyena tad-vijña-sādhu-goṣṭhyāṁ vidito bhaved anyatra tu vikṣipta ity unmatta iti sajjata[7] iti durlakṣyatāṁ gacchet ||3||

sa ca bhāvo rāga-bhakty-uttho vaidha-bhakty-uttha iti dvividhaḥ | ādyo jāti-pramāṇābhyām ādhikyena mahima-jñānānādareṇa bhagavati sāmānyādhikyāc ca sāndraḥ | dvitīyaḥ tābhyāṁ prathamataḥ kiñcin nyūnatvena aiśvarya-jñāna-viddha-mamatāvattvāc cāsāndraḥ | prāyo dvividha evāyaṁ bhāvo dvividhānāṁ bhaktānāṁ dvividha-cid-vāsanā-sanātheṣu hṛdayeṣu sphuran dvividhāsvādyatvaṁ bhajate | ghana-rasa iva rasāla-panasekṣu-drākṣādiṣu praviṣṭaḥ pṛthak pṛthaṅ mādhuryavattvaṁ bhajate | te ca bhaktāḥ śānta-dāsa-sakhi-pitṛ-preyasī-

5 labhate
6 virājate
7 sajjate ? sajjita ? sajjana ?

bhāvavantaḥ pañcavidhāḥ syuḥ | tatra śānteṣu śāntir iti dāseṣu prītir iti sakhiṣu sakhyam iti pitṛ-bhāvavatsu vātsalyam iti preyasī-bhāvavatsu priyateti nāmatedam[8] api ||4||

punaś cāyaṁ sva-śaktair āvirbhāvitair[9] vibhāvānubhāva-vyabhicāribhir ātmeva rājeva vā prakṛtibhir udbhūtaiśvaryaḥ sthāyīti nāmnā vaiśiṣṭyaṁ gacchan tair militaḥ śānta iti dāsyam iti sakhyam iti vātsalyam iti ujjvala iti labdha-vibhedo raso bhavati | yo hi raso vai saḥ, rasaṁ hy evāyaṁ labdhvānandī bhavati iti śrutyābhidhīyate | ayam anyatrāvatāre'vatāriṇi vā sambhavann api svayaṁ sampūrtimānaṁ tatra tatrālabhamāno vrajendra-nandana eva svakāṣṭhāṁ labhate nada-nadī-taḍāgādiṣu sambhavad api yathā samudra eva jala-nidhitvam | yo hi bhāvasya prathama-pariṇatāv eva utpadyamāna eva premaṇi mūrta eva rasaḥ sākṣād eva tadvatā bhaktenānubhūyata iti ||5||

iti mādhurya-kādambinyāṁ paramānanda-niṣyandiṇī nāma
saptamy amṛta-vṛṣṭiḥ
||7||

--o)0(o--

8 nāma-bhedam
9 sva-śaktyaivāvirbhāvitair

(8)

aṣṭamy amṛta-vṛṣṭiḥ

atha tasyā eva bhakti-kalpa-vallyāḥ sādhanābhikhye ye pūrvaṁ dve patrike lakṣite, idānīṁ tato'ticikkaṇāni tādṛśa-śravaṇa-kīrtanādi-mayāni bhāva-kusuma-saṁlagnāni anubhāvābhidhānāni bahūni patrāṇi sahasaivāvirbhūya kṣaṇe kṣaṇe dyotayanti | yāny eva bhāva-kusumaṁ pariṇāmaṁ prāpayya punas tadaiva premābhidhāna-phalatvam ānayanti |

kiṁ ca, āścarya-caryeyaṁ bhakti-kalpa-vallī yasyāḥ patra-stavaka-puṣpa-phalāni prāpta-pariṇatīny api sva-svarūpam atyajanty eva nava-navāny eva sahaiva sarvāṇi vibhrājante | tataś cāsya bhakta-janasyātmātmīya-gṛha-vittādiṣu śata-sahasraśo bhavatyo yāś citta-vṛttayo mamatā-rajjubhis teṣu teṣu nibaddhā eva pūrvam āsan, tā eva citta-vṛttīḥ sarvā eva tatas tato'vahelayaivonmocya, sva-śaktyā māyikīr api tā mahā-rasa-kūpa-spṛśyamāna-padārtha-mātrāṇīva sākāra-cid-ānanda-jyotirmayīkṛtya, tābhir eva mamatābhiḥ sarvābhis tatas tato vicitābhiḥ sva-śaktyaiva tathābhūtī-kṛtābhiḥ śrī-bhagavad-rūpa-nāma-guṇa-mādhuryeṣu yo nibadhnāti, so'yaṁ prema-mahā-kiraṇa-mālīva udayiṣyamāṇa eva nikhila-puruṣārtha-nakṣatra-maṇḍalīḥ sahasaiva vilāpayati ||1||

phala-bhūtasyāsya yaḥ svādyamāno rasaḥ, sa sāndrānanda-viśeṣātmā | rasasya parama-pauṣṭikī śaktiḥ śrī-kṛṣṇākarṣiṇīty ucyate | yasmin āsvādayitum ārabhyamāṇa eva vighnān na gaṇayatīti kiṁ vaktavyam ? mahā-śūro bhaṭa iva, mahā-dhana-gṛdhnur atyāveśa-lupta-vicāras taskara iva svātmānam api nāvekṣate | kiṁ ca, rātrindivam eva pratikṣaṇam abhyavahriyamāṇaiś caturvidhaiḥ parama-svādubhir aparimitair annair api durupaśamanīyā yadi kācit kṣudhā sambhavet, tat-sadṛśyā utkaṇṭhayā sūrya iva tāpayan, tat-kāla eva sphūrter āvirbhāvitāni bhagavad-rūpa-guṇa-mādhuryāṇy apārāṇy āsvāda-viṣayī-kārayan koṭi-candra iva śiśirāyati ||2||

yugapad eva svādhāram adbhuto'yaṁ premā uditya ca yasminn īṣad eva vardhamāne bhagavat-sākṣātkāram eva pratikṣaṇam ākāṅkṣato bhaktasya utkaṇṭhā-śalyasya mahā-dāhakasyevātiprābalyodayāt sphūrti-prāpta-tad-rūpa-līlā-mādhuryair api atṛptasya tasya bāndhavo'pi nirudakāndha-kūpa eva, bhavanam api kaṇṭaka-vanam eva, yat-kiñcanābhyavahāro'pi prahāro mahān eva, sajjana-kṛta-praśaṁsā api sarpa-daṁśā eva, prātyāhika-kṛtya-kartavyam api martavyam eva, aṅga-pratyaṅgāni api mahā-bhāra eva, suhṛd-gaṇa-sāntvanam api viṣa-dṛṣṭa[10] eva, sadā jāgaro'pi sāgaro'nutāpasyaiva, kadācit nidrāpi vidrāviṇī jīvanasyaiva, sva-vigraho'pi bhagavan-nigraho mūrta eva, prāṇā api dhānāḥ punaḥ punar bhṛṣṭā eva | kiṁ bahunā ? prāk sadaivābhīṣṭam āsīd yat tac ca raho mahopadrava eva, bhagavac-cintanam evātma-nikṛntanam eva ||3||

tataś ca premaiva cumbakī-bhāvam āpadya kārṣṇāyasībhūtaṁ kṛṣṇam ākṛṣyānīya kasmiṁścana kṣaṇe bhaktasyāsya nayana-gocarīkaroti | tatra ca saundarya-saurabhya-sausvarya-saukumārya-saurasyaudārya-kāruṇyānīti svīyāḥ svarūpa-bhūtāḥ parama-kalyāṇa-guṇāḥ bhagavatā sva-bhaktasya tasya nayanādiṣv indriyeṣu nidhīyante | teṣāṁ ca parama-madhuratve nitya-navatve ca bhaktasyāsya ca tad-āsvādayituḥ premṇaiva pravartamāne pratikṣaṇa-vardhiṣṇau

10 vṛṣṭa.

mahotkaṇṭhāyāṁ ca ko'py ānanda-mahodadhir āvirbhavan nārhati kavi-sarasvatī-lakuṭyā parimeyatām | yathā hi— atiniviḍatara-viṭapa-dala-kula-pravalita-mahā-nyagrodha-talasya sura-dīrghikā-hima-salila-sambhṛta-ghaṭa-śata-valayita-taṭasyātiśiśiratve tad-āśrayitur janasya ca, tapartu-taraṇi-kiraṇa-tapta-maru-saraṇi-mahā-pānthatve ca, tathā kādambinī-ghanāsārasyāpāratva iva tad-abhiṣicyamānasya vana-mataṅgajasya cirantana-dava-davathu-dūnatve ca, tathā sudhā-kiraṇasyātimadhuratve tat-pāna-kartuś ca mahāroga-śatavattve svāda-lolupatve ca, yas tādātmika ānandaḥ, sa eva dig-darśanārthaṁ tasyopamānīkriyate ||4||

tatra prathamaṁ labdhāpāra-camatkārasya bhaktasya locanayoḥ sva-saundaryaṁ prakāśyate prabhuṇā |

tatas tan-mādhuryeṇa sarvendriyāṇāṁ manasaś ca locana-mayī-bhāve pravartite stambha-kampa-bāṣpādibhiḥ kṛta-vighnaś ca tasyānanda-kṛta-mūrcchāyāṁ jātāyāṁ prabodhayitum iva dvitīyaṁ saurabhyaṁ tadīya-ghrāṇendriyeṣu prakāśyate |

tenāpi teṣāṁ ghrāṇa-mayī-bhāve dvitīya-mūrcchārambhe—"are mad-bhakta ! tavāham eva sampadyamāno'smi mā vihvalī-bhūḥ ! nikāmaṁ mām anubhava" iti tṛtīyaṁ saundaryaṁ śravaṇendriya-grāhyam āvirbhāvyate |

punas tenāpi teṣāṁ śravaṇa-mayī-bhāve tṛtīya-mūrcchopakrame kṛpayā caraṇāravindena pāṇibhyām urasā ca sva-sparśaṁ dattvā caturthaṁ sva-saukumāryam asāv anubhāvyate | tatra dāsya-bhāvavatas tasya mūrdhni caraṇena sparśaḥ, sakhya-bhāvataḥ pāṇyoḥ pāṇibhyāṁ, vātsalya-bhāvavataḥ sva-kara-talenāśru-mārjanaṁ, preyasī-bhāvavatas tu urasi sva-vakṣasā bāhubhyām āśleṣaḥ kriyate iti bhedo bodhyaḥ ||5||

punaś ca tenāpi tathā tathaiva caturtha-mahā-mūrcchārambhe pañcamaṁ svādhara-sambandhi saurasyaṁ tadīya-rasanendriya-grāhyaṁ, preyasī-bhāvavaty eva tat-kāla-prādurbhūta-tad-abhīṣṭākāravati jana[11] eva prakāśyate, nānyatra |

tataś ca pūrvavad eva tathā-tathā-bhāve'pi tadātanyās tv ānanda-mūrcchāyās tv atinaiviḍye jāte tataḥ prabodhayitum asamartheneva bhagavatā ṣaṣṭham audāryaṁ vitanyate | tac ca teṣām eva saundaryādīnāṁ sarveṣām eva tan-nayanādi-sarvendriyeṣv eva yugapad eva balād vitaraṇam |

tadaiva bhagavad-iṅgita-jñeneva premnāpy ativardhamānena satā tad-anurūpa-tṛṣṇātirekaṁ saṁvardhyāpi tatra bhakte svayaṁ candratvam upeyuṣā yugapad evānanda-samudra-śata-laharī-vyatisaṁmarda-bhara-jarjaritatvam iva tasya antaḥ[12] nirmimāṇena svayam eva sākāra-tan-mano'dhidaivatī-bhavateva tathā sva-śaktir vitīryate yathā yaugapadyenaiva te te svādā nirvivādā eva bhavanti |

na caivaṁ manaso'nekāgratvena tat-tad-āsvādasyāsāndrateti vācyam | pratyuta saundarya-sausvaryādīn prati sarvendriyāṇām eva nayanī-bhāva-śravaṇī-bhāvādyā ekadaiva bobhūyamānā

11 abhīṣṭākāra-rati-bhajana (Priyacharan Dasji's edition)

12 The absence of sandhi here is in all editions. Generally speaking, in editing these works, I take sandhi or the lack of it to contain punctuation clues. Copyists often add or take out sandhi according to their understanding of the thought flow, or lack of it. I follow this tradition. Commentarial texts often contain less sandhi.

alaukikācintyādbhuta-camatkāram evātanvataḥ svādasyātisāndratvam eva kurvanti | naivāsti tatra laukikānubhava-tarka-dāva-davathor avakāśo'pi, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayed ity ādeḥ ||6|| (2)

tataś ca, saundaryādīnāṁ yāvanti mādhuryāṇi teṣāṁ sāmastyenānububhūṣāv api asmin bhakta-cātaka-cañcu-paṭe jalada-bindv-āvalīva na mānti tāni vimṛśya "aho tarhi mayaitāni saundaryādīny etāvanti kim-arthaṁ dhṛtāni" iti teṣāṁ sambhojanāyaiva saptamaṁ sarva-śakti-kadamba-paramādhyakṣāyā āgamādāv api vimalotkarṣiṇy-ādīnām aṣṭa-dig-daleṣu vartamānānāṁ svarūpa-śaktīnāṁ madhya eva karṇikāyāṁ mahārāja-cakravartinyā iva sthitāyā hy anugrahābhidhānatvenoktāyā bhagavato nayanāravinda eva ātmānaṁ vyañjayantyāḥ kṛpā-śakter vilasitaṁ kvacit dāsādau vātsalyam iti, kvacit kāruṇyam iti, priyādau ceto-drava iti, kvacid anu kati-nāmnābhidhīyamānam udayate | yayaiva kṛpā-śaktyā sarva-vyāpiny api tadīyecchā-śaktiḥ sādhuṣu sādhv evaṁ rañjitā paramātmārāmān api mahā-camatkṛti-bhūmīr adhyārohayati | yayaiva bhagavato bhakta-vātsalyaṁ nāma eka eva guṇaḥ samrāḍ iva prathama-skandhe pṛthivyoktān svarūpa-bhūtān satya-śaucādīn kalyāṇa-guṇān śāsti ||7||

mohas tandrā bhramo rukṣa-rasatā kāma ulbaṇaḥ |
lolatā mada-mātsarye hiṁsā kheda-pariśramau ||
asatyaṁ krodha ākāṅkṣā āśaṅkā viśva-vibhramaḥ |
viṣamatvaṁ parāpekṣā doṣā aṣṭādaśoditāḥ || [bha.ra.si. 2.1.247-8]
aṣṭādaśa-mahā-doṣai rahitā bhagavat-tanuḥ || [bha.ra.si. 2.1.246]

bhagavati sarvathā niṣiddhā apy ete doṣā yad-anurodhena rāma-kṛṣṇādy-avatāreṣu kvacit kvacid vidyamānā eva santo bhaktair anubhūyamānā mahā-guṇāyante | tataś ca sarvāṇy eva tad-vitīrṇāni saundaryādīny āsvādayituṁ labdhaujasi bhakte āsvādyāsvādya ca, tāṁ tāṁ camatkṛti-parama-kāṣṭhām adhiruhyādhiruhya, cāśruta-caraṁ bhagavato bhakta-vātsalyam idam iveti manasā muhur muhur evānubhūya, dravībhāvam āseduṣi tasmin... ||8||

"are mad[13]-bhakta-varya ! bahūni janmāni mad-arthaṁ dārāgāra-dhanādikaṁ parityajya mat-paricaryānurodhena śīta-vāta-kṣudhā-tṛṣṇā-vyathā-mayādīn bahūn eva kleśān soḍhavate janāvamānādīn apy avagaṇitavate bhikṣu-caryāṁ gṛhītavate bhavate kim api dātum aśaknuvan ṛṇī kevalam abhūvam. sārvabhaumatva-pārameṣṭhya-yoga-siddhy-ādikaṁ ca na bhavad-anurūpam iti tat tat kathaṁ vitariṣyāmi ? nahi nahi, paśubhyo rocamānaṁ ghāṣa-tuṣa-buṣādikaṁ kasmaicin manuṣyāya dīyate ? tad aham ajito'pi bhavatādhunā jita eva varte. na rte bhavat-sauśīlya-vallīṁ samyag-avalambanam."

iti bhagavato vāṅ-mādhurīṁ parama-snigdha-varṇāṁ karṇāvataṁsīkṛtya, "prabho bhagavan ! kṛpā-pārāvāra ! ghora-saṁsāra-pravāha-prāpita-kleśa-cakra-nakra-vyūha-carvyamāṇaṁ māṁ vilokya, kāruṇyodyota-drava-ceto-navanīto'khila-lokātīto[14] bhagavan śrī-guru-rūpa-dhārī mad-anādy-avidyā-vidāri-sva-darśanena sudarśanenaiva tan nirbhidya, tad-daṁṣṭrā-taṭād evonmocya, nija-caraṇa-kamala-yugala-dāsī-cikīrṣayā sva-mantra-varṇa-vīthīṁ mat-karṇa-vīthīṁ praveśya, nirvyathīkṛtya, muhur muhur api sva-guṇa-nāma-śravaṇa-kīrtana-smaraṇādibhir māṁ yad aśūśudhan nija-bhaktair api saṅgamitaiḥ sva-sevām apy abūbudhat, tad api durmedho'ham

13 *eva* (Priyacharan Dasji's edition), *tad-* in the place of *mad-* in all editions, but makes no sense.
14 lokātīta (AD)

adhamatamo divasam ekam api prabhuṁ na paryacaraṁ, kadarya-caryas tad ayaṁ jano daṇḍayitum evārhaḥ, pratyutaitāvad darśana-mādhurīṁ pāyitaḥ ||9||

"kiṁ ca, ṛṇī-bhavāmīti śrī-mukha-vāṇyā prabhu-vareṇa viḍambito'smīti manye'haṁ | tat kiṁ karomi ? pañca vā saptāṣṭāthavā lakṣa-koṭayo'pi yady aparādhā bhaveyuḥ, tad api tāṁ samprati kṣamayituṁ dhārṣṭyam ālambeta mām | parārdhato'py adhikāṁs tān avadhārayāmi |

"kiṁ ca, te te'tiprabalāś cirantanā bhukta-bhoktavya-phalā vartantāṁ nāma | samprati pūrvedyur eva nīradena nīla-nīrajena nīla-maṇinā śrīmad-aṅgasya, candramasā śrī-mukhasya, nava-pallavena śrī-caraṇasya, dyutim upamimānena mayā dagdha-sarṣapārdhena kanaka-śikhariṇam iva caṇaka-kaṇena cintāmaṇim iva pheruṇā keśariṇam iva maśakena garuttvantam iva samīkurvatā durbuddhinā spaṣṭam aparāddham evety adhunaivāvagatam | tadā tu prabhum ahaṁ staumīti svīyam avidvattvam api kavitvam etad iti janeṣv api prakhyāpitam | ataḥ parantu mad-īkṣaṇena kṣaṇena samīkṣita-śrī-mūrti-rūpeṇa vaibhavena javena tarjyamānā dhairya-rahitā gaur iva me gauḥ śrīmat-saundarya-kalpa-vallīm upamāna-radanair dūṣayituṁ na prabhaviṣyati |"

ity evaṁ bahu-vidhaṁ śaṁsati tasminn atiprasannena bhagavatā punar api preyasy-ādi-bhāvatas tasya yathā-sambhavam abhīpsitaṁ tādātmika-tat-sva-vilāsa-vilakṣitaṁ śrī-vṛndāvanaṁ kalpa-śākhinaṁ mahā-yoga-pīṭhaṁ sva-preyasī-vṛnda-mukhyāṁ śrī-vṛṣabhānu-nandinīṁ tat-sakhīḥ śrī-lalitādyās tat-kiṅkarīr api sva-vayasyān śrī-subalādīn sva-pālyamānā naicikīś ca śrī-yamunāṁ śrī-govardhanaṁ bhāṇḍīraṁ ca nandīśvara-giriṁ tatratya-janaka-jananī-bhrātṛ-bandhu-dāsādīn sarvān eva vrajaukaso rasotkarṣeṇa darśayitvā tat-tad-ānanda-mahā-moha-taraṅginyāṁ taṁ nimagnīkṛtya svayaṁ parikareṇāntardhīyate ||10||

tataś ca kiyadbhiḥ kṣaṇair labdha-prabodhaḥ punar api prabhuṁ didṛkṣur locana-mudrām unmocya, taṁ nāvalokayann ātmānam aśrubhir abhiṣiñcan |
"kim ayaṁ svapna ālokitaḥ? nahi nahi, śayyālasya-nayana-kāluṣyādy-abhāvāt |
kim iyaṁ kasyacin māyā? nahi nahi, etādṛśānandasya māyikatvāsambhavāt |
kiṁ vā, cittasyaiva bhrama-mayī kāpi vṛttiḥ? nahi nahi, laya-vikṣepādy-ananubhavāt |
kiṁ vā, manoratha-paripāka-prāpto'yaṁ vastu-viśeṣaḥ? nahi nahi, īdṛśa-padārthasya sīmno'pi kadāpi manorathenādhiroḍhum aśakyatvāt |
sphūrti-labdho'yaṁ bhagavat-sākṣātkāro vā? nahi nahi, samprati smaryamāṇābhyaḥ pūrva-pūrvodbhutābhyaḥ sphūrtibhyo'syātivailakṣaṇyāt |"

ity evaṁ vividham eva saṁśayānaḥ | śayāna eva dhūli-dhoraṇi-dhūsarāyāṁ dharaṇau, "yathā tathāstu punar api tad-darśanaṁ me bhūyāt" iti muhur āśāsāno'pi tad-anupalabhamānaḥ khidyan, luṭhan, rudan, gātrāṇi vraṇayan, mūrcchayan, prabudhyamāna, uttiṣṭhan, upaviśan, abhidravan, krośan unmatta iva, kṣaṇaṁ tūṣṇīm āsīno manīṣīva, kṣaṇaṁ lupta-nitya-kriyo bhraṣṭācāra iva, kṣaṇam asambaddhaṁ pralapan graha-grasta iva, kṣaṇaṁ kasmaicid āśvāsakāya nibhṛtaṁ pṛcchate bhakta-janāya sva-bandhave svānubhūtam arthaṁ bruvāṇaḥ, kṣaṇaṁ prakṛti-stha iva, "sakhe bhūri-bhāga ! bhagavat-sākṣātkāra evāyaṁ tavābhavat," iti tena yuktyā pratoṣyamāṇo hṛṣyann eva, "hanta tarhi katham eva punar na bhavati ?" iti tadaiva viṣīdan, "hanta kasyacin mahānubhāva-cūḍāmaṇer mahā-bhāgavatasya kāpi kṛpā-vitāna-pariṇatir vā, durbhāgasyāpi me bhagavat-paricaryāyā ghūṇākṣara-nyāyena vā, kasmiṁścid divase kathaṁcid utpannāyā

niṣkaitavatāyāḥ phalam idaṁ vā | kiṁ vā, vaiguṇya-samudre'pi kṣudre mayi bhagavad-anukampāyā nirupādhitvam eva mūrtaṁ prakaṭībabhūva |

"hanta hanta ! kena vā anirvacanīya-bhāgyena svayaṁ hasta-prāpto nidhir ajani | kena vā mahāparādhena tataś cyutam iti niścetuṁ niścetano'haṁ na prabhavāmi | tad-bādhā-bādhita-dhīḥ kva yāmi ? kiṁ vā karomi ? kam upāyam atra kam iha vā pṛcchāmi ? mahā-śūnyam iva nirātmakam iva niḥśaraṇam iva dāva-pluṣṭam iva māṁ nigilad iva tribhuvanam avaloke | lokebhyo niḥsṛtya tad ebhyaḥ kṣaṇaṁ vivikte praṇidadhāmīti |"

tathā[15] kurvan, "hā prabho ! sundara-mukhāravinda-mādhurīka-sudhā-dhārā-dhurīṇa-bhāvita-vāsita-nikhila-vipina-śrī-vigraha-vara-parimala-vana-māla-caṭulitāli-jāla ! punar api kṣaṇam api tatrabhavantaṁ dṛśyāsam | sakṛd eva ca svādita eva, svādita-tan-mādhurīko na punar evam abhyarthayiṣye," iti vilapan luṭhan śvasan mūrcchann unmādyan pratidiśam eva taṁ paśyan, hṛṣyan, śliṣyan, hasan, aṭan, gāyan, punar apy anīkṣaṁāṇo'nutapan, rudan, alaukika-ceṣṭita evāyūṁṣi nayan, sva-deho'py asti nāsti vā nānusandadhate |

tataś ca samaye pañcatāṁ gacchataṁ sva-dehaṁ na jānan, "mayābhyarthitaḥ sa eva karuṇā-varuṇālayas tathaiva pratyakṣībhūya sākṣāt sevāyāṁ māṁ niyuñjānaḥ sva-bhavanaṁ nayati," iti jānan kṛta-kṛtyo bhakto bhavatīti ||11||

ādau śraddhā tataḥ sādhu-saṅgo'tha bhajana-kriyā |
tato'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ |
athāsaktis tato bhāvas tataḥ premābhyudañcati || [bha.ra.si. 1.4.15-16]

ity arthaḥ sādhu vivṛtaḥ | ato'pi yathottara-svādu-vaiśiṣṭya-bhājita-sneha-māna-praṇaya-rāgānurāga-mahā-bhāvākhyāni bhakti-kalpa-vallyā ūrdhvordhva-pallava-gāmīni phalāni santi | na teṣām āsvāda-sampad-auṣṇa-śaitya-saṁmarda-sahaḥ sādhakasya deho bhaved iti na teṣāṁ tatra prākaṭya-sambhava iti na tāny atra vivṛtāni |

kiṁ ceha rucy-āsakti-bhāva-premasu lakṣayitvā sākṣād anubhava-gocaratāṁ prāpiteṣu tatra santy api bhūrīṇi pramāṇāni nopanyastāni | pramāṇāpekṣayā hy anubhava-vartma-pāruṣyāpādakatvāt | kiṁ ca, tāny apekṣyāṇi cet,

- tasmiṁs tadā labdha-rucer mahāmate [bhā.pu. 1.5.27] iti rucau,
- guṇeṣu saktaṁ bandhāya rataṁ vā puṁsi muktaye [bhā.pu. 3.25.15] iti āsaktau,
- priya-śravasy aṅga mamābhavad ratiḥ [bhā.pu. 1.5.26] iti ratau |
- premātibhara-nirbhinna-pulakāṅgo'tinirvṛta iti [bhā.pu. 1.6.18] premaṇi,
- tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohā [bhā.pu. 4.29.40] iti rucy-anubhāve,
- gāyan vilajjo vicared asaṅga [bhā.pu. 10.2.39] iti āsakty-anubhāve.
- yathā bhrāmyatyayo brahman svayam ākarṣa-sannidhau |

tathā me bhrāmyate cetaś cakra-pāṇer yadṛcchayā || [bhā.pu. 7.5.14] iti rucy-anubhāve,

- evaṁ-vrata ity atra hasanty atho roditi rauti gāyati iti [bhā.pu. 11.2.40] premṇo'nubhāve,
- āhūta iva me śīghraṁ darśanaṁ yāti cetasi [bhā.pu. 1.6.34] iti tatra sphūrtau,
- paśyanti te me rucirāṇy amba santa iti [bhā.pu. 3.25.35] sākṣād-darśane,

15 atha

- tair darśanīyāvayavair udāra-vilāsa-hāsekṣita-vāma-sūktaiḥ [bhā.pu. 3.25.36] iti labdha-darśanasya svabhāve,
- vāso yathā parikṛtaṁ madirām adāndha [bhā.pu. 11.13.36] iti ceṣṭāyāṁ pramāṇāny anusandhāya vicārayitavyāni ||12||

atredaṁ tattvaṁ – ahaṅkārasya dve vṛttī ahantā mamatā ca iti | tayor jñānena layo mokṣaḥ deha-gehādi-viṣayatve bandhaḥ | ahaṁ prabhor janaḥ sevako'smi sevyo me prabhur bhagavān saparikara eva rūpa-guṇa-mādhurī-mahodadhir iti pārṣada-rūpa-vigraha-bhagavad-vigrahādi-viṣayatve premā sa hi bandha-mokṣābhyāṁ vilakṣaṇa eva puruṣārtha-cūḍāmaṇir ity ucyate |

tatra kramaḥ | ahantā-mamatayor vyavahārikyām eva vṛttāv atisāndrāyāṁ satyāṁ saṁsāra eva | ahaṁ vaiṣṇavo bhūyāsaṁ prabhur me bhagavān sevyo bhavatv iti yādṛcchikyāṁ śraddhā-kaṇikāyāṁ satyāṁ tad-vṛtteḥ pāramārthikatva-gandhe bhaktāv adhikāraḥ | tataḥ sādhu-saṅge sati pāramārthikatva-gandhasya sāndratvaṁ vyavahāre ātyantikī | tato bhajana-kriyāyām aniṣṭhitāyāṁ satyāṁ tayoḥ paramārthe vastuny ekadeśa-vyāpinī vṛttiḥ vyavahāre pūrṇaiva | tasyāṁ niṣṭhitāyāṁ paramārthe bahula-deśa-vyāpinī vyavahāre prāyiky eva | rucāv utpannāyāṁ paramārthe prāyiky eva vṛttir vyavahāre tu bahu-deśa-vyāpinī | āsaktau jātāyāṁ paramārthe pūrṇā vyavahāre tu gandha-mātrī | bhāve tu paramārtha evātyantikī vṛttir vyavahāre tu bādhitānuvṛtti-nyāyenābhāsa-mayī | premaṇi tayor ahantā-mamatayor vṛttiḥ paramārthe paramātyantikī vyavahāre tu naikāpīti |

evaṁ ca bhajana-kriyāyām bhagavad-dhyānaṁ vārtāntara-gandhi kṣaṇikam eva | niṣṭhāyāṁ tad-dhyāne vārtāntarābhāsaḥ | rucau vārtāntara-rahitam eva tad-dhyānaṁ bahula-kāla-vyāpī | āsaktau tad-dhyānam atisāndram | bhāve dhyāna-mātram eva bhagavataḥ sphūrtiḥ | premaṇi sphūrter vailakṣaṇyaṁ tad-darśanaṁ ceti ||13||

mādhurya-vāridheḥ kṛṣṇa-caitanyād uddhṛtaiḥ rasaiḥ |
iyaṁ dhinotu mādhuryamayī kādambinī jagat ||14||

iti śrī-viśvanātha-cakravarti-viracitāyāṁ mādhurya-kādambinyāṁ
pūrṇa-manoratho nāma
aṣṭamy amṛta-vṛṣṭiḥ
||8||

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samāptaiṣā mādhurya-kādambinī ||